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A S E R M O N
P R E A C H E D A T
Hampton Court before
the Kings Maiestie,

On Tuesday the 23. of September,

ANNO 1606.

By IOHN BVCKERIDGE,
D. of Divinitie.



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A. S. E. R. M. O. N.

AT

Hampson Court before

the Hon. Justice

of the County of Hampshire

in and for the County of Hampshire

in the County of Hampshire

in the County of Hampshire

County of Hampshire

in the County of Hampshire

in the County of Hampshire



A SERMON PREACHED AT

Hampton Court before the Kings

Maiestie, on Tuesday the 23. of

September 1606.

ROM. 13.5.

Quapropter necesse est subijci, non solum propter iram, sed etiam propter conscientiam.

Wherefore you must needs be subiect, not
onely for wrath, but also for conscience.



These wordes are a conclusion of this discourse of the Apostle concerning the obedience of Christians towards their superiors; The processe of which Scripture is grounded vpon many reasons: 1. *ab Authore*, from the first founder, and Author of all power, *Omnis potestas est à Deo*; All power is of God, to whom in himselfe, and in his ordinance all creatures must be subiect: wherein although it sometime happen, That *Potens*,

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Osca 8.4.

the Ruler is not of God, as the Prophet saith, *They haue reigned, and not by me*: And likewise *modus assumendi*, the maner of getting Kingdomes is not of God alwayes, because it is sometimes by sinfull meanes: yet *poteſtas*, the

2. Power it ſelfe, is euer from God. The 2. *à bono Ordinis*, from the good of Order: and the Lord calls himſelfe, The God of Order, not of confuſion. And, *Ordo eſt vniuſcuſque bonum*, Order is the good of euery creature: with whome it is better not to be, then to be out of order: And, *poteſtates quæ ſunt à Deo, ordinatæ ſunt*, The powers that are of God, are ordeined or ordered. The 3. is, *à malo culpæ*, to diſobey God in his ordinance is a ſinne, Hee that reſiſteth, reſiſteth the ordinance of God.
3. The 4. is, *à malo pænæ*, they that diſobey, *acquirunt*, not onely *accipiunt*, doe not onely receiue for their deſerts, but *willingly* pull vp- on themſelues damnation; Temporall, in which God is more quicke to reuenge the wrong and Treasons committed againſt his Lieutenants, and Viceroyes, then the greateſt ſinnes againſt himſelfe; And alſo Eternall, as is manifeſt in *Chore, Dathan* and the reſt, that went downe quicke to hell; And, *non eſt damnatio*

Num. 16.37.

damnatio sine peccato; ther's no damnation but for sinne. The 5. is *à bono societatis*, from the good of Peace, Protection, Iustice, Religion and the like, which man receiues by gouernment, He is Gods minister for their good: If hee be a good Prince, *causa est*, Hee is the cause of thy good, temporall and eternall; If an euill Prince, *occasio est*, He is an occasion of thy eternall good, by thy temporall euill. *Si bonus, nutritor est tuus*; *Si malus, tentator tuus est*; If he be a good King, he is thy nourse, receiue thy nourishment with obedience; If he be an euill Prince, hee is thy tempter, receiue thy trial with patience; so ther's no resistance, either thou must obey good Princes willingly, or endure euill tyrants patiently. The 6. is, *à signo*, from a signe, *tributa penditis*, or *præstatis*, not *datis*: You pay tribute & custome, and Subsidies of duetie and Iustice; You giue them not of courtesie; and they are *stipendium Regis*, not *præmium*, they are the Kings stipend or pay, not his reward: *Ministri Dei sunt, in hoc ipsum seruientes*; They are Gods ministers, seruing for that purpose; Not to take their owne ease and pleasure, but to gouerne others; Waking when others sleepe,

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and taking care, that all men else may live without care.

All these Arguments the Apostle in the wordes of this text, concludes with an *Ideo*,
 1. Wherefore: Because all powers are of God:
 2. Because all powers bring with them the good
 3. of order: Because it is a sinne to disobey: Be-
 4. cause iudgement and damnation temporall
 and eternall is the punishment of this sinne:
 5. Because gouernment is the meanes to enioy
 6. all the benefits of life; Because Kings are hired
 by tribute and custome by gouerning to serue
 their seruants and subiects; *Ideo necessitate sub-*
dicti estote, Therefore you must be obedient of
 necessitie, not onely for wrath, but also for
 conscience sake. Wrath is *forum externum*,
 that externall court, that containes all out-
 ward arguments *à premio & pœna*, from re-
 ward and punishment of God and man. *Non*
sine causa gladium portat: hee carries not the
 sword in vaine, he is to reward or punish. And
 this is the seruants and hirelings argument,
 which keeps base affections within compasse,
 and prepares the way to charitie it selfe, *Ut*
seta filum introducit, as the needle or bristle
 brings in the thred: wherein although he that
 obeyes.

obeyes for wrath, hath not the vertue of obedience, and so *bene non agit, quia ex voluntate non agit*, He doeth not well, because hee doeth not with his will, or from the heart; yet *quia bonum agit, timor seruilis bonus est*, Because the act of obedience is good and a politicall vertue, this seruile feare for wrath is good, proceeding sometimes from the holy Ghost, and of great consequence in Church and Common wealth.

Conscience is that *forum internum*, that inward Court wherein God sits, and either by the principles of reason, or by the lawes of the holy Ghost, gouernes and iudges all our actions done or to bee done, and either accuseth, or excuseth, It is *Iudicatorium rationale*, not an affectionate or wilfull, but a reasonable Iudge.

It is *Liber animæ, ad quem emendandum scripti sunt omnes libri*, It is the booke of the soule, for the examining and amending whereof all Bookes were written: In which are registred all our thoughts, wordes, and deedes: what wee haue done, what wee must receiue, and whither wee must goe, to heauen or hell; and when vvee must leaue all other bookes, this booke will not leaue vs, but bring vs to Gods tribunall,

Bern de Domo
Interiori.ca

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tribunall, where it shall bee layd open, and iudge vs. *Hec est priuata lex hominis*: this is euery mans priuate law: against which who-soeuer doeth any thing, finnes. And therefore in some cases, *Conscientia etiam erronea ligat*: An erroneous conscience doth bind.

The processe of this conscience is by way of Syllogisme. The proposition is framed by the *Synderesis* of the soule, which cannot bee deceiued; All good is to be done, all euill is to be auoyded. The Assumption is the discourse of reason: and therefore many times is erroneous. This is good, or this is euill. The conclusion is the collection of conscience. Therefore this is to be done, or that is to be auoyded. Wherein because the discourse of reason being erroneous, makes an erroneous conscience; therefore that the lawes of men bee not exorbitant, it shal be needfull to prescribe certaine rules or causes, that must concur in all lawes, Ciuil and Ecclesiastical, that they may bind the conscience.

1, First there must bee *materia debita*, a due matter, that is iust and lawfull, or else indifferent in it selfe: for in things simply good or euill, which are commanded or forbidden by
God

God and Nature, No man hath power to
 crosse the will of God. And in these things
 mans power is declaratory and executory, not
 soueraigne of it selfe; In things indifferent
 there is a power to cōmand for circumstances
 of time, place, order, and the like, and there is
 a necessity of obedience, and that for consci-
 ence sake, else man hath no power to com-
 mand any thing of himselfe; And yet it is the
 sinne of disobedience, *Non solum malum, sed*
& vetitum facere, not onely to do that which
 is euill, but that also which is forbidden.

The 2. is *forma debita*, a due forme, an equal
 proportion of honors & burdens, according
 to the difference & degrees of seuerall Estates,
 conditions, and qualities, as also a due order
 of proceeding in Law-making, without tu-
 mult or confusion, without malice, spleene, or
 reuenge. The 3. is *Efficiens debitum*, a due
 efficient, or a sufficient power to whome the
 care of Law-making is delegated. For as the
 sentence of him that is no Iudge, is no sen-
 tence; so the Law of him that is not authori-
 zed to decree Lawes, is no Law. The 4. is
finis debitus, a due ende, Publicke good, and
 not priuate: for as a Tyrant heerein differeth

from a King, that the Tyrant intendeth his priuate good, & the King proposeth the publike: so euill Lawes ayme at priuate and bad ends, and good Lawes propote the most publike and best ends, the increase of good Religion, and safety of the Common wealth. And these causes concurring, the matter being lawfull or indifferent, the forme due, the efficient potent, and the ende publike and good, the Lawes of man must be obeyed, not only for wrath but for conscience, which is the greatest Obligation on earth: For *Nemo humanam potestatem contemnit, nisi qui prius diuinam contempsit*, No man contemnes the power of man, vnlesse he first haue contemned the power of God.

Thus we see, All must obey: Euill men for feare, and good men for conscience. Now Subiection in this Text, is a transcendent, and hath no proper place to be spoken of, because it is to bee spoken of in euery place; And therefore let vs consider two points: The persons, and the necessity of obedience. The persons are two, Subjects that must obey, and Higher powers that must gouerne and command. The necessity will bring vs to the circuit

cuit and causes, in which we must obey.

The subjects are set downe in the first verse, with a note of vniuersality, *Omnis anima*, Let euery soule be subiect; Not only heathen, but Christians, and Clearkes also: they haue no exemption, but by the grace and priuiledges of Princes. *Omnis anima, quia ex animo*: Let euery soule bee subiect, and subiect with the will and heart, and inward affection of the soule, as S. Paul often teacheth, *Non ad oculum*, but *ex corde*, Not with eye-seruice, but from the heart. So that *in Naturam totam peccat, qui potestatibus resistit*, he sinnes against all Nature, body and soule, that resisteth the higher powers; And *qui dicit Omnem, excludit nullam*, He that saith, Euery soule, exempteth no soule: The soule of the Priest, and Ecclesiasticall person, as well as the soule of the Layman must bee subiect to the higher powers. For why? S. Paul in this Epistle wrote as well to the Clearks & priests, or Bishops of Rome, (if there were any then resident at Rome,) as to the people: And our Sauour when hee

Ephes 6. 6.
Colofs. 3. 22.

Math. 22. 21.

saide, *Date qua sunt Cæsaris, Cæsari*: Giue to Cæsar, the things that are Cæsars, spake as well to the high Priests, Scribes and Pharisees,

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^a Chrysost. in Rom.
13. hom. 23.

^b Theodoret. in Rom.

13. Siue est sacerdos
aliquis, siue Anti-
stes, siue Monastica
vitam professus, ijs
cedat quibus sunt
mandati Magistra-
tus. Clarū est autem
si cum pietate. Non
enim si Dei præcep-
tis repugnent, magi-
stratibus parere per-
mittitur.

^c Theophylact. in

Rom. 13. Vniuersos
erudit siue Sacerdos
sit ille, siue Mona-
chus siue Apostolus
ut se principibus
subdant, cuiusmodi
subiectio nil profus
est Dei sublatura
cognitionem.

^d Oecumen. in Rom.

13. Instruens om-
nem animam, & e-
rudians, ut licet Sa-
cerdos quispiam sit,
licet Monachus, li-
cet Apostolus, po-
testatibus subijcia-
tur, hæc enim subie-
ctio pietatem non
euertit.

^e Gregorius Epist.

lib. 2. c. 100. & 103.
Ad hoc enim pote-
stas super omnes ho-
mines dominicorum
meorum pietati cæ-
litus data est, &c.

^f Bernard. Epist.

42.

as to the people. ^a Chrysostome saith vpon this place, *Siue Apostolus, siue Euangelista, siue Pro- pheta, siue quisquis tandem fueris*: Be thou an Apostle, an Euangelist, a Prophet, or who so- euer thou art, thou owest this subiection: His reason is, *Neg enim pietatem subuertit ista sub- iectio*, For this subiection doth not ouerthrow true godlinesse. In which Exposition con- curre ^b Theodoret, ^c Theophylact and ^d Oecume- nius vpon this place. ^e S. Gregory in an Epistle to the Emperor *Mauritius* in the person of *Christ*, saith, *Sacerdotes meos manui tue commisi*, I haue committed my Priests to thy hand. And in another Epistle he saith, That God made him ruler, not onely ouer Souldiers, but also ouer Priests, *Dominari enim non solum militibus, sed etiam Sacerdotibus concessit*. And ^f S. Bernard long after writing *ad Archiepiscopum Senouen- sem* in France, alledgeth this place, Let euery soule be subiect to the higher powers: And addeth further, *Si omnis anima, & vestra: quis vos exceptit ab vniuersitate*? If euery soule be subiect, then is your soule: For who hath exempted you from this vniuersalitie? And if a man suruey all ancient Histories, hee shall finde that this exemption is much yonger then

then their times. The Apostle *S. Paul* ap- Actes 25.11.
pealed to *Cesar*, as to his lawfull Superiour.
The Martyrs, and Confessors, and godly Bi-
shops, neuer pleaded this exemption against
their persecutors, vntill the Bishop of Rome,
like the Iuy that growing by the wall, ea-
teth out the wall, so hee growing by the Ro-
man Empire, had eaten out the Empire, and
then hee did exempt himselfe and his Clear-
gie, from the higher powers ordained of
God.

For so they are higher, and indeed highest
Powers next vnder G O D: that is the next
thing to be considered in the persons, Powers
they are, and therefore gouernors, for *poteſtas*
is *regiminis*: the Power is the power of go-
uerning; And ciuill powers they are, which
then were Gentiles and Infidels, though
now Christians: and that appeareth by two
circumstances: they beare the sword, and
they receiue tribute: Neither of which be-
longs to the Priests office. And they be higher
powers: the word is with a comparatiue pre-
position, the same that *S. Peter* hath ὑπὲρ πάντων
Regi tanquam excellenti: to the King as to ὑπὲρ πάντων
the superiour, *merito fortasse inferiores*, but dig- 1. Pet. 2.13.

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nitae & autoritate superiores: Inferiour per-
adventure to some in graces and verues, but
in dignitie and authoritie superiour to all; for
all men are vnder them, and therefore they are
superior to al mortal men, carying that sword
quo omnes corrigendi, with which all men are
to be corrected. And therefore the stile of
Supremacie, or Supreme gouernour is war-
ranted out of the letter of this Text. And
Kings and Emperours, as they haue their cal-
ling immediate from God, so they admit no
superior on earth but G O D, to whom onely
they must make their accompt. And so much
Tertullian acknowledged, *Colimus imperatorem
ut hominem à Deo secundum, & solo Deo mino-
rem*, We Christians honour our Emperour as
the second man after God, and *minor* to none
but to God. *Super Imperatorem non est nisi so-
lus Deus qui fecit Imperatorem*, saith *Optatus*;
The Emperour admits no superiour but that
G O D that made the Emperour. And in that
place hee accuseth *Donatus*, that hee esteem-
ed himselfe as G O D and not a man. *Dum
se Donatus super Imperatorem extollit, dum se
Episcopus Romanus, or, Dum Presbyterium,*
he might haue said, either while *Donatus* the
Bishop

*Tertull., ad
Scapul.*

*Optatus contra
Parm., lib. 3.*

Bishop of Rome, or the Presbytery, one Pope, or many Popes doeth extoll himselfe aboue the Emperour: *non verendo eum qui post Deum*, not reuerencing nor fearing him, who next after God is reuerenced and feared of all men.

Theodosius Images were cast downe in Antioch, whereupon *Chrysostome* saith, *Lasus est, qui non habet parem super terram, summitas & caput omnium super terram hominum*. The Emperour is wronged who hath no equall vpon earth, the height and head of all men.

Chrysost. ad pop. Antioch. hom. 2.

Wherein let no man mistake: when wee call Emperours and Kings Supreme gouernours,

wee doe not extoll them aboue God, or his Law or word: *Ministri Dei sunt*, as the Apostle saith, that they are Gods ministers: and therefore subordinate to him that sent them.

Act. 4. 19.

And if they command any thing against God their authoritie comes too short: in such things it is better to obey God then man.

And yet in these things though wee may not obey, yet we may not resist but suffer, as *Iulians* souldiers would not sacrifice at his command,

August. in psal. 142.

yet when he led them against an enemy they obeyed most readily: *Distinguebant dominum tempora-lem à Domino eterno & tamē subditi erant prop-*

ter

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ter Dominum æternum, etiam domino temporali, as S. Augustine saith, They made a difference betweene their temporall Lord and their eternall Lord, and yet for their eternall Lords sake, they were subiect to their temporall Lord: for as among men, if the Proconsul command thee any thing, and the Emperour command the contrary, thou doest well to obey the Emperour, and not the Proconsul. So if the Emperour commaund any thing, and God commaund the contrary, thou doest well to obey God, and not the Emperour. In these cases saith S. Augustine, *Timendo Potestatem, contemne potestatem*, in that thou fearest Gods power, feare not mans power. So then they are supreame, because they admitt no mortal man as superiour vpon earth, yet they are not supreame aboue GOD nor aboue Christ, for all their authoritie is deriued from God and Christ. And as it is *à Deo*, from God and Christ, so it is *propter Deum*, and *propter Christum*, for God and for Christ, not against God nor against Christ, for the trueth, not against the trueth. As Nabuchodonosors Lawe was to be disobeied that he made for an Idol, so the Law that hee made for the true GOD was to be obeyed. And as in ciuill causes by all

August. De
verbis Dom.
sec. Matth.
hom. 6.

Dan. 3. 6, 29.

all mens confession they are supream, and yet not aboute God nor Christ: So in causes Ecclesiasticall they are likewise supream on earth, yet not aboute God nor Christ: they are *ministri Dei nō Papa, non presbyterij*. They are Gods immediate ministers of whom they holde in *Capite*: not mans, not the Popes, not the Presbyteries, to draw their swords at their command. Now that their authority is not confined to the second Table of causes Ciuill, but extends it selfe to the first Table, and causes Ecclesiasticall, wil appeare in this word, *Necessitate subditi estote*: you must of necessity be subiect: for this is not *Necessitas externa*, an externall necessitie, onely of force and compulsion for wrath, *propter iram*, but also *Necessitas interna*, an internall necessitie, of loue and duety, *propter conscientiam*: And according to the Schoole, there is *Duplex necessitas*, a double necessitie. There is *necessitas natura*, the necessitie of nature: as the fire is necessarily hot by nature, and if it cease to be hote, it ceaseth to be fire. And there is *necessitas precepti & finis*, the necessitie of the precept and the end: for all precepts are necessarily to be kept in respect of the end. So that a

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sicke man should recouer his health, it is necessarie *necessitate finis* that hee obserue the precepts of Physicke and keepe a good diet: So S. Paul saith: *Necessitas mihi incumbit*, A necessitie is layd vpon me, and woe is me, if I preach not the Gospel: there is a necessity not of nature, but of precept, his calling, and the end, saluation: So subiection to higher power is necessarie in Christians, *Necessitate precepti & finis*, by the necessitie of the ende: peace, and tranquillitie, and Religion in this life, and life euerlasting after death: and by the necessitie of the precept, Honour thy father and mother: in which number all Kings and Fathers of Countries, and Princes must haue the honour of reuerence to their Persons, of obedience to their Lawes, of patience to their punishments, of maintenance to their Estates, and of fidelitie to their Crowns. Now because Gouvernement, and Obedience are relatives of equall extent; so farre must we obey as their commission is to gouerne: And the precept of their Authoritie extends not onely to ciuill causes in the second Table, but also to Religion in the first. And this precept according to the difference of times, is threefold:

1. Cor. 9. 16.

Ex. 20. 12.

fold : Naturall, Legall, and Euangelicall. In the Law of Nature it can be no question, but causes Ciuil and Ecclesiasticall belonged both to one man, since the calling of King and Priest was vnited in one man : The Prince of the family vvas both chiefe Magistrate, and Priest, & had the supremacie in both: Which Aristotle well obserued, vwhen he said, *Quæ ad Deorum cultum pertinent commissæ sunt Regibus*. Things pertayning to Gods worship are committed to Kings as a part of their charge: In which respect he sayth, *Imperator erat Rex, & Iudex, rerumque diuinarum ei cura commissæ est*, The King was in warre an Emperour, in peace a Iudge, and in diuine causes an Ouer-seer; And this was practised by all Nations; *Assyrians, Medes, Persians, Grecians, Romanes, Iewes* and Gentiles, Pagans and Christians : All which did establist Religion by their publicke Lawes, and maintayned it by the Magistrates sword. *Iustinian* sayd, *Nos maxima sollicitudine*, The true Religion of God, and the honest conuersation of Priests is our greatest care. *Rex seruit Deo, aliter quàm homo, aliter quàm Rex*, (saith *S. Augustine*) The King doth serue God as a man, and as a King; As a man he

Arist. polit. lib. 3. cap. 10. & 11

Novel. Constit. 6.

August. Epist. 50.

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*serueth God by living holily, As a King he serueth God by making (Ecclesiasticall) Lawes with conuenient rigour and seueritie, that shall commaund that which is iust, and forbid that which is contrary. His examples are Ezechias and Iosias that destroyed Idoles, and reformed the worship of God. And also among the Heathen, first Nabuchodonosor, who being instructed by the miracle of the fiery Fornace, made a Law for the worshipping of Daniels God: next Darius, who by occasion of a like miracle made a Decree that all men should feare and tremble before the God of Daniel: And last of the King of Ninivee, who at Ionas preaching proclaimed a fast, and commanded all the citie, man and beast to fast, and to cry mightily to God, and to turne from their wicked wayes: And these three did this, not out of a propheticall Spirit, as some pretend, that David, and Salomon, and Iosias did; But as belonging to their function Royall by the light of Nature. Wherein if any shall say, That seruitude is the punishment of sinne, and so this proceedeth out of nature corrupted, not pure, I answer: *Peccatum seruitutem fecit, Natura subiectionem induxit*: Sinne brought in tyrannie and slauerie. Cursed be Cham, a seruant of seruants*

Dan. 3. 29.

Dan. 6. 26.

Ion. 3. 5.

Gen. 9. 25.

want's shall he be. But order of superiority and subiection is the instinct of purest nature: For in heauen there is order among blessed Angels, and some are higher, and some lower, and they obey one another, if not *ex precepto*, yet *ex consilio*: If not by precept and command, yet by counsell and direction. And in the state of innocencie, there was superioritie and subiection not onely betweene man and all other creatures, but between man and woman: and had they liued in Paradise, till they had been father and sonne, there should haue been *patria potestas*: and being many families, there must necessarily haue bin *Regia potestas*: Else the best and most happy life must haue beene without the greatest happinesse of life, and that is Order. And this superioritie and subiection remained not onely in the prophane and wicked, but also in the line of the godly and the Church, vntill the Law of Nature, which was daily adulterated and corrupted by the affections and traditions of men, was written by *Moses* in Tables of stone: which is the second precept of this subiection.

And this Law of *Moses* did renew the Law
 C 3 of

Deut. 17. 18.
19, 20.

of the kingdome, and ordained that the King should haue a booke of the Lawe written by the Priests, and deliuered him at his Coronation, in which he is commanded to reade all the dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the words of this law, and these ordinances to do them; And in this Law there bee many Precepts that concerne the King, as he is a man; and many that concerne him, as a King; And in this ordinance the King is made *Custos legis Diuinae*, The guardian of Gods Law, and the whole Law is committed to his charge; The first Table, that concernes Gods worship and causes Ecclesiasticall, as well as the second Table that concernes ciuill conuersation, and causes secular. By vertue of which Commission, when the kingdome & Priesthood were diuided in *Moses* and *Aaron*, *Moses* the ciuill Magistrate exercised a Supremacie ouer *Aaron* the high Priest, in causes Ecclesiasticall, whom he reprobued for making the golden calfe: and in his time the breach of the Sabbath by gathering of sticks was punished by the Ciuill sword.

Exod. 32. 21.

Num. 15. 31.

Ioshua a Princee and no Priest, as *Moses* is said

said to be, succeeded *Moses* in this charge, and by this Commission he^a circumcised the sons of *Israel*,^b erected an Altar of stone, read^c the Law, did^d execution on him that concealed the things dedicated to Idoles, ^e caused the people to put away strange gods, and renewed the covenant betweene God and the people.

a Iosue. 5. 2.
b Iosue 8. 30.
c Iosue 8. 32.
34.
d Iosue. 7. 24.
25.
e Iosue. 24.
23, 25.

And these are causes Ecclesiasticall,

Dauids whole study was for causes Ecclesiasticall, after hee had freed *Israel* from all enemies: then did he compose Psalmes to be sung by *Asaph* and his brethren; then did hee set orders for the Temple, appointed Priests, Levites, singers, and other inferior seruitors, and assigned to them their dignities, courses, and offices.

1. Paral. 16.
1. paral. 13.
1. paral. 14.
1. paral. 15.
1. paral. 16.
1. paral. 17.

Salomon by this Commission built the Temple and dedicated it, he deposed *Abiathar* the high Priest, and placed *Zadok* in his room. I hope this is a matter and argument of great supremacie.

1. Reg. 6.
1. Reg. 8.
1. Reg. 2. 35.

Asa tooke away the Altars of strange gods, the high places and groves: hee put downe his mother because shee had made an Idole: hee tooke an oth of *Juda* and *Beniamin*, that whosoever would not serue the Lord, should be

1. Paral. 14. 3.
4. & c.
1. Paral. 15. 8.
22, 13, 14, 15.
2. paral. 15. 16.

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bee slaine. This was sharpe Lawe in a cause
meerely Ecclesiasticall.

2. Paral. 17. 6, 7. *Jehosaphat* sent his Princes to teach in the
Cities of *Juda*; and with them Levites, and
2. Paral. 19. 4. Priests: himselfe went from *Beersheba* to
mount *Ephraim*, and brought all the people
2. Paral. 9. 8. againe to the God of their fathers: hee set of
the Levites and Priests and chiefe of the fami-
lies of *Israel*, for the iudgement and causes of
the Lord; and this is as a Kings high Com-
mission.

2. Paral. 29. 3, 4. *Ezechias* service in this kinde is famous; he
opened the doores of the House of the Lord,
Verse 5. and brought the Priests and Levites in, hee
commanded them to sanctifie themselves,
and to offer burnt offerings, which they did
according to the Kings commandement.

Here Priests are obedient to the Kings com-
mand in their owne duties and charge. Hee
2. Paral. 29. 30. commanded the Levites to praise God with
2. Paral. 30. the words of *Dauid*; there he enioyned a Li-
2. Paral. 31. 2. turgie: He commanded all *Israel* and *Juda* to
keepe the Passecouer; here is *omnia culm Imper-
rio*: He appointed the courses of Priests and
2. Paral. 31. 1. Levites by turnes, he tooke away the hie pla-
ces, broke downe the Images, and brake the
brasen

braſen Serpent made by *Moses*, because the people burnt incense vnto it. 2.Reg.18.4.

*Manasse*s that had set vp altars, groues, and Images before his captiuitie, after his repentance and returne, he tooke away the strange gods and the Image that hee had put in the house of the Lord, and the like, and restored the worship of God; and then he commaunded Iuda to serue the Lord! 2.Paral.33.3, 15.

The last example I will trouble you vvith, is *Iosias*; he purged Iuda and Ierusalem from high places, groues, and Images: he gathered all Israel, read the Law, renewed the Couenant, and caused all Israel to stand to the Couenant, and hee compelled them to serue the Lord: he kept the famous Passeouer, and reduced the Priests and Leuites to their courses set by *David* and *Salomon*. These and many more are the Actes of famous Kings in the time of the Law, done by their Royall authority, not at the appointment and command of the Priests: that had bene onely *Potestas Facti non Iuris*: A power of Execution, and not a powver of Iurisdiction, if the Priests had first commanded the King, and then the King had commaunded the people: But the Kings did
D make

2.Paral.34.3, 4, 29, 30, 31, 32, 33.
2.Paral.35.1, 2, 3, 10, 18.

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make Orders and decrees, and commaunded the Priests as wel as the people, and reformed the Priestes, as well as the people. Yea, *Salomon* did depose *Abiathar* the high Priest: and they forced and compelled both Priest and people to serue the Lord, and to abolish idolatrie and superstition: And therefore this is a power of Iurisdiction ouer persons Ecclesiasticall in causes of Religion.

If it be said that these Kings did this by the direction of the Prophets, and most of these Kings had their peculiar Prophets and Seers; this is nothing to the question: for no man euer denied direction to Kings. They haue Counsellors for causes Ciuill, and Prophets, Priestes and Bishops for causes of the Church. And the question is not, *Quâ directione*, but *quâ autoritate*: Not by what direction; they must direct themselves by their best helpes: but by what Authoritie; not a deriued or delegated Authority from the Priest, but by that originall Commission, *Necessitate precepti*, by the necessity of the precept, in which they are made guardians of the whole Law.

If it be further said, these Kings did this by an extraordinary and Prophetickall power, which

which is but onely said and neuer prooued;
the confutation is ready: If this had beene
done by a Propheticall powver, why are those
Kings registred as glorious and good Kings,
that walked in the wayes of *Dauid*, and tooke
care of Gods Religion: and on the other side,
those Kings that omitted these duties of Reli-
gion, not only noted and disgraced, but con-
demned for the omission of that which ac-
cording to this opinion concerned not their
office? Had the supreme care of Religion in
these Kings beene onely a Counsayle and no
Precept, no man should haue been disgraced
and condemned for it; for no man is to bee
condemned for the omission of a Counsayle.
And therefore the Scripture condemning ma-
ny Kings for the omission of this duety, and
registring *Nabuchodonosor*, *Darius*, and the
King of Niniue for their great care in this
charge; this is not a Counsayle but a precept
in the Lavve, that Kings must take charge of
the whole Law, and causes Ecclesiasticall as
well as Temporall.

When the Donatists pleaded that Kings
were to meddle with Ciuill causes of the se-
cond Table, and not with Ecclesiastical causes

*Optatus contra
Parm. lib. 3.*

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August. Epist.
50.

of the first, *Optatus* held it to be a madnesse in *Donatus*: *Ille solito furore accensus in hac verba prorupit, Quid Imperatori cum Ecclesiâ? Donatus* enflamed with his accustomed fury, brake forth into these words, What hath the Emperour to doe with the Church? But, sayth *Optatus*, The Apostle taught vs to pray for Kings. *Non enim est Respublica in Ecclesia, sed Ecclesia in Republica, i. in Imperatore Romano*: The Commonwealth is not in the Church, but the Church is in the Commonwealth, that is, in the Romane Emperour. And S. *Augustine* reiecteth the plea as ridiculous, *Nolite curare in regno vestro, à quo tueatur vel oppugnetur Ecclesia*: Take you no care in your kingdomes. Who oppugne the Church, and who defendeth it; Who is religious, and who sacrilegious: This is as much as if you should say, Take no care who is chaste and who is vnchaste. *Cur enim adulteria legibus puniuntur & sacrilegia permittuntur?* As if adulteries were to bee punished, and sacriledge permitted. The force of the Argument is this, If the King bee to punish by Ciuill punishment in the second Table, murther, theft, adultery, and the like; much more in the first Table, Atheisme, Idolatrie, Sacriledge, Heresie,

ſie, Schiſme, and the like : elſe theſe finnes muſt goe unpuniſhed in this life.

But it will be ſaid, Indeede the kingdome was aboue the Prieſthood in the Lawe : but in the Goſpel, the Prieſthood is aboue the kingdome, and therefore though kings in the Lawe medled with Eccleſiaſticall perſons & cauſes, *neceſſitate præcepti*; yet in the Goſpel their authoritie is confined onely to cauſes ciuill : the Church that was gouerned 300. yeeres before any king was Chriſtian, hath no need of their ſupremacie, there is no precept of obedience in the Goſpel which impoſeth this neceſſitie. Indeede if the Goſpel were either a Reuocation or limitation of their Commiſſion granted in the Law, it were ſomewhat.

But when the rule holdes, that *Euangelium non tollit præcepta naturæ & legis, ſed perficit*: The Goſpel doth not take away the precepts of nature, and the morall Lawe, but perfect them : The cõmiſſion of Kings granted in the Law, ſtandeth good to the worlds end. And Chriſt came *ut tolleret peccata non iura mundi*, Iohn 1.29. not to take away the Lawes and ſocieties, but the finnes of the world : And hee renewed the

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Mat. 22. 21.

1. Pet. 2. 23.

Iude 8.

1. Tim. 2. 2.

Pfal. 2. 11.

August. contra
Crescon lib 3.
cap. 51.

precept, *Date quæ sunt Cæsaris, Cæsari*: Giue to Cæsar the things which are Cæsars by the Law of Nature and Moses: And the Apostles doe often and almost euery one of them in their writings double the precept, As Saint *Peter*, and Saint *Iude*, and Saint *Paul* in many Epistles. One place shal serue for all, 1. Tim. 2. hee ordeineth that Christians shall pray for Kings and men in Authority. The reason is, That we may liue a quiet and peaceable life vnder them, And the compasse is: *in omni bonâ et equitate*: in all godlinesse and honestie. Therefore godlines and honestie belongeth to the kings charge: And so the same precept with the same extent remaineth in the Gospel that was giuen in the Lawe. In the 2. psalme it is prophesied, that Christian kings should serue the Lord Christ in feare, and reioyce to him in reuerence: and they must serue him not onely as men, but as kings; and kings as they are kings, (saith S. *Augustine* out of this place,) *serue the Lord, if in their kingdomes they command that which is good, & prohibite that which is euill, Non solum in ijs quæ pertinent ad humanam societatem, Verum etiam in ijs quæ ad Diuinam religionem, Not onely in things pertaining*

to humane societie, but also in matters concerning
 Diuine worship. And Esai prophesied that in
 the Gospel, *Kings should bee nursing fathers*
 and *Queenes should bee nursing mothers*
 of the Church, and they must nourish by
 their milke: and internall milke of the worde
 and Sacraments, they cannot giue: they can
 neither preach the word, nor administer the
 Sacraments no more then *Vzziah* could
 burne incense, or offer sacrifice to God: Nei-
 ther can they giue commission or power to a-
 ny man to preach or minister the sacraments
 which is an Authority deriued from God by
 imposition of hands; *Ite, prædicate: Permittere,*
 & *licentiam dare possunt non autorizare.* Their
 authoritie is a permission or licence to preach
 in their dominions, not a power of mission or
 ordination: And therefore since they cannot
 giue the internall milke of the worde and Sa-
 craments; they must giue the externall milke
 of discipline and gouernement. And al-
 though the Church were gouerned for the
 first three hundred yeeres before any Empe-
 rour or king became a publique professed
 Christian: yet as *S. Augustine* saith, *Aliud fu-*
it tunc tempus, & omnia suis temporibus agun-
tur.

Isai. 49. 23.

*2. Paral 26.
16.*

Marc. 16. 15.

*August. Epist.
50.*

tur. The times were different, and all things haue their time. And therefore assoone as *Constantine* became a Christian, hee assumed this supremacie: he put downe idolatry, hee established Christian Religion, composed differences of Bishops, suppressed heresie and Schismes, called Councils, and gaue his suffrage in them, he heard causes of Religion, and iudged them in his owne person, he made Lawes, decrees, edicts and orders for religion. And this saith *Eusebius*, he did *tanquam communis Episcopus à Deo constitutus*, as a common Bishop or Ouerseer ordeined of God. And concerning these that boldly and vnadvisedly were inflamed with the memory and praise of those Arrian Bishops: *pestium illarum*, is *Constantines* wordes, those plagues and firebrands of the Church, *Illius statim audacia, ministri Dei, hoc est, mea executione, coercebitur*. The boldnesse of such, (Bishops and others) shall be brought in order by the sword or execution of Gods minister, that is, my selfe. And the sixt *Toletan* Councell speaking of *Chintillanus* the King, saith, *Nefas est in dubium deducere eius potestatem, cui omnium gubernatio superno constat delegata iudicio*. It is an hainous

*Eusebius de
vita Constant.
lib. I. cap. 37.*

*Theodoret. lib.
I. cap. 19.*

*Concil. Toletan.
6. cap. 14.*

hainous offence to call his power into question, to whom it is apparant that the gouernement of all is delegated by the diuine Decree.

To reduce these things to certaine heads: The first worke of this supremacie is *reformatio Ecclesie*, The reformation of the Church, by abolishing Idolatry, superstition & heresy, and placing of true Religion : practised by *Constantine*, and all the godly Emperours his successours : A matter so euident both in the Law & the Gospel, that it needeth no prooffe; And they which withstand, and cry downe the Supremacy of Kings, were the men that first told Kings that they had a supremacy in causes Ecclesiasticall, and ought to reforme the Church, and make way for Gods owne kingdome, and Christs owne Scepter : which when they had effected by the Ciuill sword, and grew *potent* and strong, and able to stand of themselves ; Then these *Equiuocating* companions began to deale plainely, and to tell Kings that they had nothing to doe in causes Ecclesiasticall ; As those that when they haue beat the child, burne or cast away the rod : or as those who vsing temporall Authority as a ladder to clime vp to the height of their ambition, sling it away or breake it in pieces, as

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if they that reformed for them, might not also reforme them, and bring them into Order.

The second worke of this Supremacie, is *Conuocatio Synodorum*, the calling of Councils and Synods: as the foure first general Councils were called by foure Emperors: The *Nicene* Councell against *Arrius*, by *Constantine*: The Councell of *Constantinople* against *Macedonius*, by *Theodosius* the elder: The Councell of *Ephesus* against *Nestorius*, by *Theodosius* the yonger: The Councell of *Chalcedon* against *Eutiches*, by *Martian*. I might adde the Councell of *Sardis* by *Constans* and *Constantius*, & many more, for many hundred yeeres after Christ. But I note rather the weake allegation of Cardinall *Bellarmino*, That all these Councils and many more, were called by Emperours, but *authoritate Papæ*, by the authoritie of the Bishop of *Rome* (or the Presbyterie, if there were any such thing then in being) as if in those times Emperours had been vassals to the Bishops of *Rome*; whereas *Leo magnus* made supplication to *Theodosius* the yonger, *supplicationi nostræ dignetur annuere*, that the Emperor would call a Councell in *Italy*. But the Emperour called it at *Ephesus*, And the Bishops of *Italy* could not

come

Bellar. de Concil. l. 1. cap. 13.

Leo. Epist. 9.

come in time : and *Eutiches* heresie was there countenanced by the meanes of *Dioscorus* Bishop of *Alexandria*. Then *Leo* made a second supplication, and alledged the sighes and teares of all the Cleargie, for to obtaine a Councell in *Italy*. He solicited the Princeesse *Pulcheria*, to further his supplication to the Emperour: He wrote to the Nobles, Cleargie and people of *Constantinople*, to make like supplication to the Emperour: yet he could not obtaine it in the time of *Theodosius*. When *Martian* succeeded (by the fauour of *Pulcheria*) a Councell was granted, not in *Italy*, but at Chalcedon; Then *Leo* made a fresh suite, That the Emperour would command the Bishops of the Councell, that the faith of the *Nicene* Councell might stand in full force vnaltered, which the Emperour did at his request, And the Emperours Oration to that purpose is extant. Now, if supplication, intercession of friends, sighes and teares of Priests be the authority of the Pope, then the Pope vsed his authority, and commaunded the Emperour to call Councels. But in the subscription you shall see his authority; Because (saith *Leo*) I must by all meanes obey your sacred and Religious will, I haue set

Epist. 24.

Epist. 26.

Epist. 23.

Epist. 43.

Oratio Marciani in Concil. Calc.

Epist. 59.

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downe my consent in writing to those Con-
stitutions. Here you see it is plaine, Councils
were called by Emperours at the Popes sup-
plication and entreatie : And therefore when
Ruffinus alleadged the Canon of a Councell
against *S. Hierome*, his answere was, *Doce quis
eam Imperator iusserit conuocari*, shewe what
Emperour commanded this Councell to be
called. I will therefore ende this point with
Socrates words, Who giuing a reason why in
his Church-storie hee made so often mention
of Emperours, saith, *Propterea quod ex illo tem-
pore quo Constantini esse cœperunt, negotia Eccle-
siae ex eorum nutu pendere visa sunt, atque adeo
maxima concilia de eorum sententia, & conuoca-
ta fuerunt, & adhuc conuocantur*, Since Empe-
rours became (like *Constantine*) fathers of the
Church, the causes of the Church haue de-
pended vpon their will : And therefore the
greatest Councils haue bene, and yet are cal-
led by their Authoritie.

*Hierom. in A-
pologia contra
Ruffinum, lib.
2 cap. 5.*

*Socrates lib. 5.
in proœmio.*

*Ensebins de
vita Constan-
tini, lib. 2. cap.
20. c. 21. c. 24.
cap 44.*

The third worke is, *promulgatio legum*, the
promulgation of Church Lawes and Edicts,
commanding or forbidding things, expedi-
ent or hurtful for the Churches gouernment:
whereof the Church stories are full. *Constan-
tine* made many Lawes concerning Confes-
sors

fors and Martyrs, Christians and Heathen. *Eusebius* mentioneth two Lawes; one that abolished idolatrie, images, sacrifices and diuinations; an other concerning building and enlarging of Churches at the Emperors charge.

Theodosius made a Law against the Arrians: *Theodoret. lib. 5. cap. 15.* the manner of it is worth the repeating. *Am-*

philochius Bishop of Iconium had been a long suter in vaine, at last he vsed this stratageme: he came into the Court and saluted the Emperour, but would not salute the Emperors sonne *Arcadius* newly created *Cæsar*. *Theodosius* thinking hee had not seene his sonne, shewed him his sonne and bid him salute and kisse him. *Amphilochius* answered, It is enough to honour the father. *Theodosius* interpreting it as a contempt of his sonne, grew very angrie, whereupon *Amphilochius* discovering himselfe sayd, *Art thou offended O Emperour, that I reuerence not thy sonne, and thinkest thou that God is not offended with the Arrians the blasphemers of his sonne?* The Emperour ouercome with these words, *Legem scribit*, made a Law presently forbidding the assemblies of the Arrians. I should tire my selfe and your patience, if I should enter particulars: onely I must referre you to the titles of the Ciuil law,

De summa Trinitate, & fide Catholicâ: de sacrosanctis Ecclesijs: de Episcopis & clericis, de hæreticis, &c. which were promulgated by *Iustinian, Theodosius, Valentinian, Honorius, Arcadius*, and other godly and Religious Emperours. There is a collection of Ecclesiasticall Lawes made by *Charles* the Emperour, *Lodouicke* and *Lotharius*: gathered by *Ansegisus* Anno 827. Of *Charles* his Lawes there be 168. And of the Lawes of *Lewes* and *Lotharius* 157. In the Preface, the Emperour *Charles* professeth, *Quapropter & nostros missos ad vos direximus, qui ex nostri nominis Autoritate vna vobiscum corrigerent, quæ corrigenda essent*: Therefore we haue directed our Commissioners vnto you, (Here you see Kings high Commissioners and visitors are ancient) that shall ioyne with you to redresse those things which neede reformation, according to our Canonical Constitutions, in our name, and by vertue of our Authoritie.

And these Lawes were of that force in those dayes, that when *Mauritius* the Emperour that made a Law, that *Nemo publicis administrationibus implicatus ad Ecclesiasticum officium perveniret*, That no man intangled with publique charge, should bee aduanced

to

*Leg. Francia
per Ansegisum
collectæ.*

*Gregorius
Epist. lib. 1.
cap. 100. &
103.*

to an Ecclesiasticall office, S. Gregory appro-
ued this part of the Law, because many vnder
this colour did *mutare seculum* not *relinquere*.
And further, the Lawe forbade any Souldier
to enter a Monastery till his warfare was ex-
pired. S. Gregory though he wished not any
to flee the warres, or not pay their debts, vn-
der the name of a Cloister; yet because hee
saw it hindered many from the warfare and
seruice of God, wrote an humble Letter to
Mauritius, and another to *Theodorus* the Em-
perours Physician, to intreate the reuocation
of this Law inuented by *Julian*, in a very sub-
misle Stile: *Ego quidem iussioni vestrae subiectus*,
I your seruant and subiect to your command,
haue sent this Lawe to many parts of the
world, and now I write my opinion to your
Maiestie: *Vtrobique ergo quod debuim exolui, qui
& Imperatori obedientiam praeui, & pro Deo
quod sensi, non tacui*: In both I haue done my
duety: I haue performed my obedience to
the Emperor, and I haue not concealed what
I thought fit for Gods cause. And S. *August.*
sayth of this power of Lawes, *Hoc iubent Im-
peratores quod & Christus iubet, quia cum bonū
iubent, nemo iubet nisi per eos Christus*; When
Emperours command that which is good, it

*Ego dignus pie-
tatis vestrae sa-
mulus.*

*August. Epist.
166.*

is

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is Christ and no man else that commaundeth by them.

The fourth worke of this Supremacie, is receiuing of Appeales, and giuing Decisions, Restitutions, and Depriuations, and other punishments of Bishops for causes Ecclesiasticall. Wherein although *Constantine* at the first in modestie, and a desire to suppress the calumniationes of Bishops, and being not yet so fully instructed in Christian faith, tooke the papers and Articles of the Bishops and burnt them in the Nicene Council; yet being better instructed, and seeing the necessitie of his Authoritie in these causes, he iudged *Cecilianus* cause himselfe. *Donatus* procured *Cecilianus* to be condemned by 70. African Bishops for certaine crimes objected against him: As also that he was ordered by one *Fælix*, who as it was pretended had burnt the Scriptures. And in a tumult they set vp another Bishop of Carthage against him: then they appealed to *Constantine*, and desired him to assigne them Iudges: *Constantine* by his Commission extant in *Eusebius*, delegated and authorized *Miltiades* Bishop of Rome, *Marcus* a Clergie man of Rome, yet no Bishop, and *Rheticus*, *Maternus*, and *Marinus* three French Bishops,

Vide Optatum
lib. 1. & Aug.
Epist. 162. &
166.

Eusebius li. 10.
cap 5.

to heare the cause, who gaue sentence for *Cecilianus*. Vpon a second Appeale, *Constantine* made a second Delegacy to *Chrestus* bishop of *Syracuse*, & certaine bishops of France met at Arle, who likewise gaue sentence with *Cecilianus*. Vpon the third Appeale, *Constantine* appointed *Elianus* a Ciuill Magistrate to examine *Felix*, who acquitted *Felix* also. Then the Emperour called both partes before him, and gaue finall sentence for *Cecilianus*, and made a seuerer Law against the Donatists; by which Lawe many Donatists were brought home to the Catholique Church. In which passage, I pray you obserue: 1. That *Meltiades* not as supreme Iudge of all Controuersies, but as delegated by *Constantine*, did iudge of *Cecilianus* cause: and *S. Augustin* defendeth him from vsurpation vpon the 70. African bishops, because the Emperour so appointed it. Next, the Bishops of Fraunce did iudge the same cause after *Meltiades* without any wrong to the Sea of Rome: no man in that age found fault with it. And thirdly it is apparant that *Constantine* was superiour to *Meltiades*, and both made him his Delegate, and iudge of his sentence and iudgement, which *S. Augustine* calleth *ultimū iudiciū*, the last iudgement,

Eusebius li. 10. cap. 5.

August. Epist. 161.

August. contra Parm lib. 1. cap. 6.

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ment, *ultra quos causa pertransire non potest*, and that the cause had gone as farre as it could goe. And whereas the *Donatists* pleaded that a Bishop should not be purged *iudicio Proconsulari*, by the Proconsuls iudgment; *S. Augustine* answeres, The Bishops sought it not, but the Emperour enioyned it; *Ad cuius curam, de qua rationem Deo redditurus erat, res illa maxime pertinebat*, To whose charge, of which he must make account to God, this matter did chietely appertaine. There was a conference held by the appointment of the Emperour *Honorius*: the Iudge designed by the Emperour was one *Marcellinus*, (to whom *Augustine* after writ his Bookes *De Ciuitate Dei*,) at which *S. Augustine* was present, and others, who disputed against *Petilianus*, *Emeritus*, and *Gaudentius*, and other *Donatists*: which was gathered by *Marcellus*: And *S. Augustine* hath written the seuerall daies Collocations. *Marcellinus* gaue sentence against the *Donatists*, and it was confirmed by the Emperour *Honorius*, all which is extant. *Theodosius* called a Councell of all sectes: *Nastarius* and *Agilius* made the confession of Consubstantialitie: *Demophilus* deliuered vp the *Arrian* faith: *Eunomius* the *Eunomian* faith: *Eulensius*

August. Epist.
166.

Extat hac collatio apud Opatum.

Socrates lib. 5.
cap 10.

leusius the Macedonian faith. *Tum solus & separatus precatur Deum*, faith *Socrates*, Then the Emperor alone, separate from all company made his prayers to GOD, to direct him in the Truth, and then he read the severall faiths: and condemned and rent all the rest, that rent and diuided the Trinitie, and commended and approued that faith of the Consubstantialitie of the Father & of the Sonne. I must here omit infinite other matters of facts and punishments, and many obiections, and conclude with a question that *Theodosius* proposed to these severall sects assembled, which hee did by the counsaile of *Sisinius*; What accompt (faith *Theodosius*) make you of the Doctors and Histories of the Church, that are vnpartiall, and liued before these questions were moued? If it bee answered, as then it was, *Habemus tanquam magistros*, We esteeme them as our fathers and masters; the cause is cleare, they giue witnesse on our side; If they reiect them, it is a matter of great deliberation, whether a man would be of such a Church, whereof neuer any man was before themselves. In which case it seemeth more then reasonable, That in a reformation, wee should contorme our selues, *Ad regulam Antiquo-*

*Socrat. lib. 5.
cap. 10.*

42 D. Buckeridge Sermon, &c.

tiquorum, to the rule of the Ancient, Scriptures, Apostles and fathers, *Chrystome*, *Nazianzen*, *Basill*, *Ambrose*, *Hierome*, *Augustine*, *Gregory* & the like, rather then alter the New cut of those, who haue not aboue the life of a man on their backs, sixtie or seuentie yeeres. And surely the rule of Charitie is, That since all the Question is of the Churches Regiment, not so much who should feede and rule the Church, for so must both Prince and Priest, but who should rule & gouerne most; we should euery one lay downe all contenti-ous humors, and ioyne hand and heart to feed and gouern Gods inheritance, and striue rather in deeds then wordes, who shall most carefully do that duty which God hath layed vpon him *necessitate precepti* by this triple necessitie of his precept. That so we may be all partakers of the end, peace and tranquillitie, and Religion in this life, and life euerlasting in the kingdome of Heauen, which God graunt, Amen.

